THE NEWS BULLETIN

OF THE

NEAR EAST CHRISTIAN COUNCIL

"... From Iran to Morocco, from Turkey to the Sudan..."

"And.....heal the sick"

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FOREIGN DEPARTMENT

SUMMER *1959*

OCT 1 1959

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THE ASMARA CONFERENCE MESSAGE TO THE CHURCHES

We the members of the Study Conference on the Christian Faith and the Contemporary Middle Eastern World, held in Asmara, Eritrea, Ethiopia, in April, 1959, send the following Message to those Churches which have sponsored the conference, to other Christian Communions which have sent representatives to join in this study, and to all our brothers in Christ:

1. We thank God for this venture of study and fellowship. This is the first time in many years that such a gathering, with so wide a geographical representation, has considered the whole reach of Christian relations to Islam. In the lapse of time since any similar consultation, immense changes have occurred in the social and political order and in the movements of Islamic thought and reform. These have brought crucial problems for man and society, but also, with the recession of Western colonialism, have brought long-desired independence and self-determination to peoples of Islamic areas.

2. We call upon all the Christian Churches in the Middle East to day a full part in national self-fulfillment, and upon their members to share whole-heartedly in that disciplined citizenship which is the expression of true love of one's nation. We are grateful for the measure of tolerance which they have enjoyed as minority communities and urge them, in loyal respect for authority, to press for full freedom for all citizens, including the right to propagate religion and freely to choose one's faith, as embodied in the Universal Declaration of Human Rights by the United Nations.

3. We believe that the Christian Church can and should play a prophetic role in the Middle East today, that Christian ideals of the dignity of man and of justice, and Christian programs of social welfare are vital to Middle East governments as they battle with the problems of proverty, disease, ignorance, and human greed. In this struggle, Muslims and Christians both have a stake. It is our conviction that God is Lord of history and of the contemporary age, and that only submission to His will in a deepening of spiritual life, and a humble searching out of His purposes, can adequately meet secular and materialist ideologies in their appeal to the Millions in the Middle East now longing for a better life.

4. We urge the Churches of the Middle East and individual Christians to recognise the points of involvement between Islamic and Christian doctrine and express our hope of increased opportunities of fruitful spiritual and intellectual intercourse. We wish to relate the Christian message constructively to Islamic thought and experience and to enter as fully as we may into areas of mutual practical concern. It is encouraging to note some present signs of a new quality of attention to each other. We conceive of our Islamic Study Programs in the Churches in this spirit and in loyalty to truths that are not for colloquy only but for discipleship.

5. Believing that God loves all men and desires that men everywhere should know His love, which in the conviction of Christians has been perfectly revealed in the life and death resurrection of His Son, Jesus Christ, we affirm the privilege and duty of all Christians to witness to Him by word and deed, and of the Christian Church to receive into fellowship those who sincerely accept Him and desire baptism as the sign of forgiveness of sins and the new birth in the Holy Spirit. We urge Christians to try in every way to help Islam understand our convictions in this matter, believing that such freedom are properly a part of any self-respecting faith.

6. We confess, in shame and penitence, our frequent failure as Christians to welcome whole-heartedly into the fellowship of the Christian Church those Muslims who respond to the revelation of God in Jesus Christ. We call upon all Christian Churches to fulfill the obligation to receive them in trust and love, opening Christ-

Continued on back inside cover

The Near East Christian Council

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* * * *

The Near East Christian Council is made up of four regional councils: the Church Council of Iran; the Egypt Inter-Mission Council; the North Sudan Christian Council, and the United Christian Council of South-west Asia (for Syria, Lebanon and Jordan). In these regions and in other countries, church bodies and missionary societies are also members of the Council.

The Near East Christian Council is an organization that seeks to make effective cooperation and witness of the churches in an area extending from Morocco and Algeria to Iran and Arabia, from Turkey to the Sudan and Ethiopia.

THE NEWS BULLETIN OF THE NEAR EAST CHRISTIAN COUNCIL

SUMMER 1959

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Center Folio

And.....Heal the Sick

(Pictures of Christian Mission Hospital, Kuwait)

Editor

Donald R. MacNeill, P. O. Box 80, Kuwait

The **News Bulletin** *is published three times a year by the Near East Christian Council, P. O. Box 235, Beirut, Lebanon. Articles or suggestions are welcomed at any time by the Editor. There is no subscription rate, but gifts to help defray expenses may be made payable to the Treasurer, Near East Christian Council, P. O. Box 235, Beirut, Lebanon.*

On Psychophysics

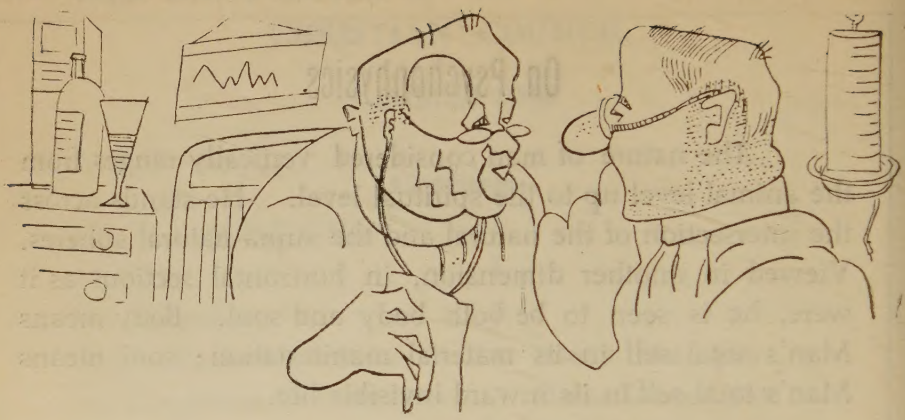
The nature of man considered vertically ranges from the animal level up to the spiritual level. He stands across the intersection of the natural and the supra-natural spheres. Viewed in another dimension, in horizontal sections as it were, he is seen to be both body and soul. Body means Man's total self in its material manifestation; soul means Man's total self in its inward invisible life.

Body and soul are parallel and interpenetrating along the whole range of Man's being; his soul is involved in his animal nature no less than his body; the body shares in his spiritual experience as well as the soul. Man battling with the elements, in the grip of sexual passion, or digging desperately for water, is not mere body: soul fights and desires as well. Man wrestling in prayer, burdened with guilt, or caught up into ecstatic communion with God, is not pure soul: body, too, may share the agony, the sickness or the thrill.

Observe the African peasant strumming his lyre as he sings at the fireside, or the English girl in the concert-hall, absorbed in a Brahms symphony: you cannot eliminate from their experiences soul or body, spirit or animal, for Man in his totality is involved. God made him so; and what God has joined let no one attempt to sunder.

(from Man in the Midst, by John Taylor. Highway Press. 6s.)

PETER S. MANOOGIAN



MEDICAL CONFERENCE IN BEIRUT

... Dr. Manoogian, Medical Correspondent for the N.E.C.C., is one of the team that runs the Christian Medical Center in Beirut. He reports here on the recent Medical Conference for which he bore a major responsibility.

In January thirty letters went to the directors of Christian medical institutions within the area of the N.E.C.C., inviting delegates to a two day medical conference to be held in Beirut in May, immediately preceding the Middle East Medical Assembly sponsored by the American University of Beirut. The response was encouraging. Delegates came from Egypt, Iran, Kuwait, and Lebanon, and others were present who were formerly of Iraq and Syria. Twenty-two members attended the sessions regularly, and about a dozen or so were there part of the time. Those who attended, without exception, expressed their great interest in the conference, and hoped that it would be held every year, with an increased attendance.

The first Christian Medical Conference for the whole N.E.C.C. area opened on May 6, 1959, with a devotional period led by Dr. LeRoy Bowers of Hamadan. His message of cheer was based on John 16:33. "Be of good cheer; I have overcome the world." The N.E.C.C. Secretary,

Rev. H. G. Dorman, Jr., gave a word of welcome and introduced the representatives from the various countries.

The major part of the Conference was given to the clinical sessions. Dr. Joseph Azar, Associate Professor of Communicable Diseases and Tropical Health, American University of Beirut, spoke on "The Management of Infectious Diarrhea." He deplored the all too common diagnosis of "chronic intestinal amoebiasis" and a resort to the numerous anti-amoebic drugs and antibiotics. Acute amoebic dysentery with fever, said Dr. Azar, was rarely seen now, at least in Lebanon. In connection with staphylococcal enterocolitis, Dr. Azar warned against the indiscriminate use of antibiotics by lay persons, nurses or doctors, as this promoted the emergence of virulent and invasive staphylococci, often giving fatal results.

Dr. Afif Nsouli, Orthopedic Surgeon of the American University of Beirut, spoke on "Fractures of the Hip." He showed an excellent film on the subject prepared by the Veterans Administration of the U.S.Army. Dr. Nsouli pointed out several details in the nailing operation. He stressed that this was an emergency operation, and that every patient who had a fracture of the neck of the femur should have it nailed. Two delegates expressed their anxiety over cases who had to be seen and treated in remote stations where no facilities were found for this operation or means of transportation to a big town.

Miss Maud Pearson, supervisor of the O.R. of the American University of Beirut Hospital, spoke on "Aseptic Techniques for Successful Surgery." She dwelt on four main points: 1. Scrupulous housekeeping in the O.R., 2. Surgical treatment under strict aseptic technique, 3. Isolation of patient with infected wound, and 4. Terminal disinfection. She referred to the March 8, 1959, number of the *J.A.M.A.* for further information.

The afternoon session began with a discussion of "Volvulus of the Sigmoid Colon" by Dr. LeRoy Bowers. After reviewing the causes and diagnosis of the condition, he spoke of the treatment. Considering a 50% recurrence rate as reported from Scandinavia, he advised a two-fold operative treatment: 1. Detorsion of the twist, 2. Resection of the sigmoid. This could be done as a two stage operation with a one week interval, or sometimes as a one stage operation. The case study period was devoted to the case of a girl with chronic osteomyelitis of the femur presented by Dr. Roy D. Clark of the American Mission Hospital in Tanta, Egypt. He had a series of beautiful x-ray films to show the progress of the case from its earliest stages to the present time — not by any means a cured case yet.

The devotional on Thursday morning was led by Mr. LaVand Syverson, assistant administrator of the A.U.B. Hospital, and director of the course of Hospital Administration of the School of Public Health. He

read Luke 5:18 and Colossians 3:17. He reminded us continually to fix our eyes on Christ. "Whatsoever you do in word or deed, do all in the name of Jesus Christ, giving thanks to the Father in Heaven."

Dr. S. Obeid, Surgeon, American University of Beirut, spoke on "The Management of a Lump in the Breast." He stressed the importance of incision and biopsy rather than needle biopsy, and strict carcinoma asepsis during radical mastectomy. Dr. Edmond Shwayri, Associate Professor in Cardiorenal and Liver Diseases in the A.U.B.H., presented the topic "Urinary Tract Infections." He stressed the importance of minimizing the number of catheterizations and instrumentations to avoid the introduction of micro-organisms into the urinary tract. Dr. Shwayri then answered questions on hypertension.

Dr. Eric Wild, of Isfahan, Iran, spoke on "Vesicovaginal Fistulas". He reported on 41 cases, 34 of which had been operated upon. Dr. Wild classified the fistulas into three types: 1. Very high, 2. low, and 3. midway, and described the operations for each of the three types.

Beside the clinical sessions, periods were set aside for reports from each of the hospitals represented, and for the discussion of problems related to the Christian medical institution in the area.

Some of the problems arising from the reports from the various hospitals were:

1. Social security or retirement fund and compensation. Various governments already have definite laws on this subject.

2. Future financing of Christian hospitals if foreign aid is withdrawn. Can the local church take the responsibility?

3. Are Christian hospitals to limit the number of free patients in order to make ends meet, or are they to take more free patients, and go deeper and deeper into the red?

4. How can doctors and nurses from Arab countries be found rather than bringing them from India, or from outside the area?

Formal recommendations were taken as follows:

That a Near East Christian Medical Council be formed in association with the N.E.C.C.

That a conference be held annually in Beirut at the time of the Middle East Medical Assembly.

That the purpose of the conference be further to interrelate Christian medical work in the Near East and to provide opportunities for fellowship and the interchange of experience, and for the discussion of professional matters.

That the following serve as a Central Committee in Beirut:

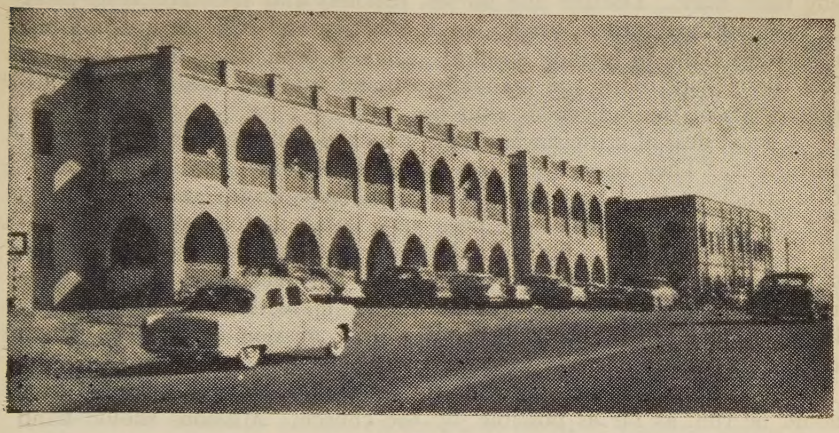
Mr. LaVand Syverson
Miss Maude Pearson

Miss Matilde Mishtawi
Dr. Peter S. Manoogian

with three corresponding members outside Beirut:

Dr. Roy D. Clark, Tanta
Dr. Eric Wild, Isfahan
Miss Jeanette Veldman, Kuwait

That these members shall serve till the end of the next conference, and shall make recommendations on policy, on financial support for this council, and on the drawing up of a constitution.



Christian Mission Hospital in Kuwait

* * * *

"I dress the wound; God heals the patient."
Ambrose Pare, 16th century.

"We never know what ripples of healing we set in motion by simply smiling on one another."
Henry Drummond

HASSAN DEHQANI-TAFTI

Not Competition but Compassion

. . . . these are some more notes on the indigenous church, but concerned primarily with the large mission institutions, that are rapidly becoming church concerns.

Missions, as they settled in the Near East, had a way of particularizing their work. Doctors and nurses, teachers and agriculturalists came out to set up active demonstrations of effective and efficient work. These institutions came to include hospitals, schools, orphanages and such like. Now these institutions are gradually coming into the realm of the administration of the indigenous church.

A great deal of criticism has been launched upon these big missionary institutions. They have even been called "the bull in the china shop." Some criticisms have been very useful and have washed away the moss from around them. Some have been very unfair and dangerous. I cannot help feeling that, as far as God allows us to have them, these are an essential part of our witness to the Gospel. For over thirty years, I have known mission institutions. I have grown up with them and, in our church, I have witnessed their transfer from mission to diocese. I am perhaps too aware of their weaknesses and dangers. But all the same, I feel that they are serving a useful purpose. More and more, they should be run, as far as possible, by the church. Missions should hand over their authority to the church for they themselves as a part of the church should share their responsibilities with their indigenous brethren.

One big argument against having institutions is that as governments and other bodies build modern hospitals, schools and charitable organizations, neither the church nor the missionary societies can compete with them. But the question for us is not competition — but compassion. In the old days, each copy of the medical magazine of the Church Missionary Society held the title, "Mercy and Truth." Some may call this an old fashioned missionary slogan, but I like it because it is true to life. I have seen how people in need crowd around our far from ideal, dilapidated and even dirty old institutions, because they have seen and still see the touch of mercy and the light of truth. The Christian quality of

mercy and truth is unique. No church is the Church of Christ unless, in one way or another, she manifests those qualities. The nationality of the person who shows this quality of mercy and truth is of little importance in this case. No amount of clever machinery, or magnificent buildings, or technical knowledge can create the heart of Christ and His compassion. The standards of medical efficiency do not create hearts of mercy in doctors and nurses, or hearts of His truth in teachers.

If it is possible, let us have first class machinery and excellent buildings, but, if it is not possible, let us do what we can with what we have insofar as we are allowed to do so. If one thing is taken away from us, either by law or lack of money, we have to start something else. A church with only a pulpit and an altar and a pastor, although he preaches the Word of God, is not enough. We also need washing basins and towels, tables and chairs, and men and women who will use them lovingly in the service of the One who was pleased to be called "The Servant" Himself.

And so leaders, whether they be doctors, or nurses, ministers or teachers, become a vital part of the life of the Church. The whole concept of leadership is different, and ought to be different, in the Christian Church from the same concept outside. A Christian leader's example is always the Son of Man, washing the feet of His disciples. Before him is always the Person of Jesus of Nazareth, doing everything for others and nothing for Himself, wanting good things for others, but for Himself, the Cross. Perhaps the word 'leaders' is not the right word to use at all. It is significant that our Lord uses this word only about the Pharisees, "blind leaders of the blind."

J.B. Phillips' translation of St. Matthew 23 renders the Lord as saying outright, "And you must not let people call you leaders..." For His Church He preferred to use the word 'servant.' And in Phillips' translation of the same chapter, it says: "The only superior among you is the one who serves the others..."

And this service is always expressed in terms of washing basins and towels, in terms of Mercy and Truth. For it is only in this way that the Truth of His Gospel is made known to the hearts of men and His Compassion enters in to claim men for Him.

HARRY G. DORMAN JR.

WHAT OF INTEGRATION? - I. M. C. and W. C. C.

... The Executive Secretary comments on the latest developments in this important movement within the ecumenical family.

In 1961 will be held the next Assembly of the World Council of Churches. Early in that year, if not during 1960, the International Missionary Council will take formal action on the proposal for integration of the two Councils into one, and will send its action to its member Councils. This action may be taken at a meeting of the Administrative Committee, or at an Assembly of the I.M.C. if that seems to be required. In any case, by the time of the Assembly of the W.C.C. in 1961, the position of the I.M.C. on integration should be clear, so that final action by the W.C.C. will then be possible.

The Assembly of the W.C.C. was postponed from 1960 to 1961 at the request of the I.M.C., in order that there should be plenty of time for all concerned to study the plan of integration. And truly many have been concerned about the matter. On the one hand have been those who were fearful lest the evangelistic fervor that has dominated the activities of the I.M.C. for almost forty years should in any way become less effective through union with church bodies that may not be fully committed to this controlling purpose. On the other hand there have been those who feared lest the unity and "togetherness" of the W.C.C. should be broken by the introduction of a proselytizing spirit of disunity. Both these fears have been deeply felt, and it needs time and study to make sure that neither one has a basis in fact. The new proposal and constitution for integration, especially in its revised form, seeks to assure, in the first place, the penetration of every department and committee of the W.C.C. by the spirit of evangelism, "that every way Christ be preached". The aim of the coming together of the two Councils is to make more effective, not less effective, that evangelistic spirit which sets before the face of the Church the Great Commission of her Lord. In the second place, the proposal in its very essence indicates that the mission of the Church is not effective except through the unity of the Church, and that proselytism, in the sense of sheep-stealing, is bound to weaken the witness to the lordship of Christ, not strengthen it. The plan bears witness to the fact that

the unity of the Church is meaningless without the bold witness of the Church to her Lord, and that the witness to her Lord is ineffective and lacking in completeness except as it is based upon and underlain by the unity of the Church. Unity and mission are two facets of the very being of the Church.

The last Assembly of the I.M.C., meeting in Ghana early in 1958, "accepted in principle the integration of the two Councils, and desired further steps to be taken towards this goal". The postponing of final decision, however, and the providing of time to study the matter in all the councils concerned, was in accordance with the request made to the Assembly by the Near East Christian Council: "that time and opportunity, be given, if possible, for discussion on all levels within the countries of the Near East, especially between representatives of the Eastern Churches and of the missionary movement, of the issues involved in Christian witness and proselytism." At the meeting of the Executive Committee in February of this year, the Near East Christian Council reiterated its support of the plan of integration, and in answer to specific questions from the I.M.C. to the Councils, voted "that in the event of integration the N.E.C.C. desires full membership and affiliation with the Division of World Mission and Evangelism, and full membership and association with the entire W.C.C." Opinions on this and other matters were being sought by the I.M.C. from its member Councils before April 30 of this year, in order that there would be full time for compiling attitudes and suggestions preliminary to the meeting of the Administrative Committee of the I.M.C. in Paris in July.

In the preparation of the plan which has been under study by the two ecumenical Councils and their member Councils, the Joint Committee of the I.M.C. and the W.C.C. answered this question: Why should two world bodies become integrated into a single organism? They said:

> "A basic and long-forgotten truth is being rediscovered in our time, which might be stated thus: the *unity* of the Church and the *mission* of the Church both belong, in equal degree, to the *essence* of the Church. If Christian churches would be in very truth the Church, they must carry the Gospel into all the world. They must also strive to achieve the unity of all those throughout the world for whom Jesus Christ is Lord. This truth has already become manifest in the life of both the world bodies. It has led them into association with eachother and now obliges them to go further. They exist to help the churches to witness to the wholeness of the Gospel and must, therefore, seek to express that wholeness in their own life."

The Joint Committee in all its preliminary deliberations had before it the clear mandate laid down from the very first by the Officers of the I.M.C., as follows:

> "Before proceeding to submit to its member councils any proposal for a possible integration of the two organizations, the I.M.C. must satisfy itself that the result would be to bring the missionary obligation of the Church more sharply into focus as a central responsibility of the entire ecumenical movement.... It must be assured that the actual plan of reorganization would promote this outcome, with such changes in the present structure and procedures of the W.C.C. as this would entail.... There would also be required provision for the necessary measure of autonomy for the missionary arm.... and adequate representation of mission interests in the central bodies of the Council, and vice versa."

And a further stated principle of the Committee was "the permeation throughout the entire integrated Council of missionary zeal and commitment."

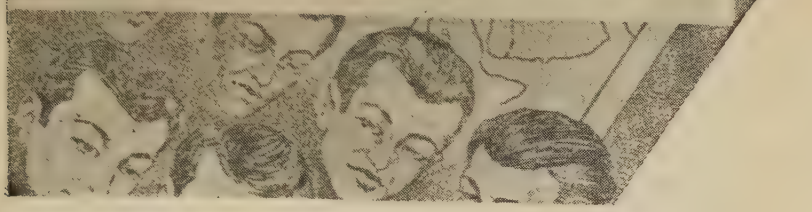
These are the principles that must be assured if the precious values that have obtained in the I.M.C. are to be preserved, and indeed are to move onward from strength to strength in the new organization. It is in loyalty to them that the N.E.C.C. has cast its vote in favor of integration.

FUND FOR MISSIONS

A special fund has been opened in the treasury of the N.E.C.C., called the Fund for Missions. The National Evangelical Church of Beirut has opened the way by being the first to contribute toward what may well become a very significant project of the churches in the Near East. Both at the N.E.C.C. Assembly in 1958 and at the meeting of the Executive Committee in February of this year, the opportunity for witness in "foreign" mission fields was presented very strongly. At the Assembly the delegates were deeply stirred by Rev. Swailem Sidhom's account of his work among the tribes of the South Sudan, as a missionary sent by the Coptic Evangelical Church. Representatives of other churches expressed themselves as eager to share in the privilege of witness through such a missionary sent from our area. Now the opportunity is opening; this Fund for Missions of the N.E.C.C. is ready to receive contributions from churches and from individuals. The Secretary and the Treasurer of the N.E.C.C. are also ready to receive suggestions as to how the Fund can best be used to meet the many needs before us, both within the area of the Near East and outside of it.

FAHEEM B. M. AKHDARY

DEADLINE : CURRICULUM



....Ever since August, 1957, work has been proceeding on the Sunday School Curriculum for the Arab East. As the deadline for publication approaches, Dr. Akhdary, the editor-in-chief, reviews the work done and the hopes for the future.

More than fifty ministers, laymen and laywomen in the Arab East are busily putting the final touches on manuscript lessons for the Sunday School Curriculum for the Arab East which will be printed in the autumn of this year and placed in the hands of teachers and pupils by the first Sunday in 1960. The plans laid two years ago at the first Curriculum conference held in Dhour Shwair, Lebanon, are rapidly coming to fruition.

What this means in practical terms is that there will be four books, each with fifty-two lessons, for the pupils and four books to be used as teachers' guides, in publication and in the hands of children's workers throughout the area. The four books will be designated for Kindergarten (for those four and five years of age), Primary (for children 6. 7 and 8 years old), Junior (the 9, 10, and 11 years of age bracket). and the Intermediates (for those who are 12, 13, and 14 years old). This will, however, be the first stage of the lesson program, for the curriculum is planned on a three-year basis. While the first year's work is being used in 1960, books for the second and third years will be written, making use of any criticisms or guidance gained from the first books.

In this era of personal unrest, family difficulties, national and international calamities, the aim of the program is to redirect our young people and children to the only solution for all these problems — Jesus Christ. As it is stated in the constitution of the Curriculum Editorial

Board, "in this program, Jesus Christ is at the center of the purpose, the Bible is at the center of the content, and the pupil is at the center of Christian education." The aim consists of a threefold purpose: (1) Getting the child to Christ, (2) Building the child in Christ, and (3) inspiring him to go forth for Christ. In keeping with this, over half of the lessons deal directly with what we know about God, as revealed in the person of Jesus Christ, our Lord. One quarter of the lessons seek to inform and inspire the child into the reading of the Holy Bible, while the remainder deal with the development of the Church and problems in specific Christian living. However, it is a Biblical program. Every topic is based upon a Bible portion or verse.

It all started back in 1957 when leaders of every area of the Arab East, representatives of almost all the protestant denominations of the Church, were invited to share in a conference dealing with Sunday school curriculum in the Conference Center in Dhour Shwair in Lebanon. Dr. Bernard M. Mulder, secretary of the Board of Christian Education of the Reformed Church in America, provided technical and inspirational guidance. As a result of this conference, a mimeographed outline of the purpose and aim, along with suggested themes, was circulated widely throughout the area. This outline suggested a major theme, along with Bible texts and passages, for the entire three-year program.

Dr. Faheem Akhdary, formerly pastor of the Evangelical Church in Aswan, Egypt, was elected as the editor-in-chief of the curriculum, and the director of the program, to be assisted by an editorial board of nine other members. Miss Dorathea Teeter was elected as the editorial secretary. The chairman of the board is the Rev. Dr. Labeeb Mishriky of Cairo. The board is localized in Cairo and the Bible Lands in order to make for greater contact between members and closer cooperative work.

In 1958, a handbook was published for those who were interested in writing the lessons. This handbook outlined some of the basic ideas of the curriculum as well as stating in a very basic fashion some of the psychological, moral, social and physical characteristics of the children in the various age standards.

In the course of these two years, certain changes have been forthcoming in the mechanics of publication and the pattern of some of the lessons. These have all been thoroughly discussed within the editorial board and the changes incorporated in the final publication. Many of these changes have been purely mechanical — such as the number of pages in each lesson, and the pattern of the development of the lesson. However, much leeway has been given to the individual writer enabling him to bring out the vital points of the lesson. These are not translated lessons, but they have all been written originally and directly in the Arabic language. Some have expressed the hope that they will also appear in Armenian or Persian, some of the other major languages of the area.

Let us look briefly at one of the suggested lessons for the primary age grouping. This lesson is for boys and girls between six and eight years of age. Each lesson is usually accompanied with a picture, describing some elements of the lesson. In the lesson we are inspecting, the subject is "The Lord is My Shepherd." The subject is placed before the child, followed by a memory verse, which reads "I am the good shepherd, and the good shepherd lays down his life for the sheep." Then there are suggested Bible readings such as Psalm 23 and St. John 10.

The story of the lesson then follows. It is the story of the life of David, as he sat watching over his sheep and singing some of the verses of the psalms. It concludes with the assertion that we, as Christians, have a Good Shepherd and He is our Lord, Jesus Christ.

Then there is a suggested study portion for the student, after he has read the Twenty-Third Psalm. This is a "fill in the proper word" type of a portion. There is also a fill-in portion to complete the meaning of the sentences, and other questions to be answered. The lesson concludes with the request for the child to memorize the Twenty-Third Psalm, and a prayer.

The teachers' book, on the other hand, also contains some of the material that is found in the children's book. It also states the aim of the lesson: "To help the child to sense the presence of God, and the Lord's care of them in every place and in every time." Certain of the techniques for impressing the story upon the mind of the child are then listed, such as flannelgraph or filmstrip. Then in order to assist the teacher, other background material on the characteristics of shepherds and the responsibility of shepherds is given, along with a bit on the responsibility of the flock to the shepherd, i.e., "The sheep know the voice of the shepherd." The lesson concludes with other pertinent questions that may be asked, as well as additional study material.

The fact of having a Curriculum does not mean that the teacher does not have to prepare. Indeed the good teacher will use these hints and guides as a way of preparing even more completely for facing a class of children, who need to be led into a greater understanding of the Christ of the Bible. The program as set forth will undoubtedly lead to an increase in student interest and even increased attendence. It will strengthen the Sunday Schools, in faith and knowledge and life. A weak Sunday School today means a weak Church tomorrow, but a strong Sunday School today means a strong Church tomorrow.

And so as we approach the deadline for the publication of the Curriculum, we ask your support in earnest prayer for its success. And prayer for the preparation of both students and teachers as they are confirmed in the Christian faith and strengthened by this new work, done in His Name.

R. PARK JOHNSON

I-DAY, BEIRUT

The Field Representative of the Presbyterian Commission on Ecumenical Mission and Relations gives the high lights of a significant step forward in the mission of the Church in the Near East.

On April 15, 1959, in Beirut, Lebanon, a historic ceremony took place marking the dissolution of the Syria-Lebanon Mission of the United Presbyterian Church in the U.S.A. and the integration of its work and program into the National Evangelical Synod of Syria and Lebanon. After 136 years of service as an agency of American Presbyterian missionary concern, the Mission gave up its foreign control of the responsibility of the work so that it would become shared with and a part of the missionary concern of the indigenous Protestant Church in these lands.

In recent years there has been an accelerated process of the integration of the work and program of "foreign Missions" into the Churches in many lands. The achievement of integration took place first, more than ten years ago, in the Philippines and Japan. The process has continued, involving a number of smaller as well as larger Churches, in India, Pakistan, Thailand, Cameroun, Chile, and Korea. This movement has been recognized as a general policy by the United Presbyterian Church in the U.S.A. and its Commission on Ecumenical Mission and Relations (formerly known as the Board of Foreign Missions). Indeed, the recent change in the name of the Presbyterian Church's agency for the Christian world mission is indicative of the shift of emphasis from "foreign missions" to participation, in relation with other Churches in the world, in a unified ecumenical mission.

Three developments in contemporary history have hastened the merger in many parts of the world of the work of Christian missions from overseas with the life and organization of indigenous Churches. (1) The rising tide of nationalism which has exerted a pressure to establish national control and direction in place of foreign administration in political, commercial, and cultural activities. (2) The development in lands of what used to be called "the Younger Churches" of autonomous and responsible indigenous Churches, members in their own right of the unofficial fellowship of "the Ecumenical Church", and official members of the World Council of Churches. (3) The growth of understanding that *mission* is the duty and privilege of every Church, that a distinction between some

as "sending" and others as "receiving" Churches in the Christian world mission enterprise is false, that in reality there is but one mission of all the Churches, in which each Church, large or small, strong or weak, should participate. In view of this conception of the one mission of the whole Church of Christ in the world, it is no longer logical to have in any land a variety of "Missions", but it is preferable that the missionary outreach of a sister Church from overseas should be coalesced with the mission of the indigenous Church in the particular place in question.

In Syria and Lebanon, after a number of years of increasing partnership and coordination of activity between the American Presbyterian Syria-Lebanon Mission and the National Evangelical Synod of Syria and Lebanon, definite action was taken approving integration in principle by special meetings of these bodies in March 1958. A plan of integration in greater detail was approved by the annual meetings of Mission and Synod in the summer of 1958, leading to the actual consummation of the transfer of responsibility on April 15, 1959. Several noteworthy features of the plan of integration are as follows:

1. The missionaries from the United Presbyterian Church in the U.S.A. will continue to serve the Church and its mission in Syria and Lebanon, probably in as large numbers as before. They will be officially designated as fraternal workers, will be invited by, assigned to work by, and re-invited after furlough by the Church, which will periodically make personnel reinforcement requests to the United Presbyterian Church in the U.S.A.

2. All ordained ministers among the fraternal workers will be enrolled as members of the Synod, and unordained fraternal workers will be members of local churches. This is a reciprocal arrangement, since fraternal workers from Syria and Lebanon would hold similar positions in the United Presbyterian Church in the U.S.A., as do a number of such fraternal workers from other lands now serving the Church in America.

3. Former Mission schools, hospitals, and projects of work will be administered by the appropriate elements of the organization of the National Evangelical Synod, and fraternal workers will share with other church members in the many tasks and responsibilities of the life and mission of the Church. The Synod, as the responsible field organization related to the Commission on Ecumenical Mission and Relations will make budgeted requests to the Commission for assistance in providing the necessary material resources for the conduct of the work. It is expected that gradually various properties used in the mission work of the Church will be transferred by the Commission to the Synod.

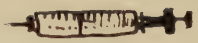
4. Special arrangements have been made for the operation of the Beirut College for Women, and for such union institutions as the Near East School of Theology, Aleppo College, and the University Christian Center. A new responsible Board of Management for the Beirut College for Women is composed of members nominated by the Synod and the

Commission or elected as at-large representatives. The Commission, acting for one of the interested sponsoring Churches of the union institutions, will appoint representatives on Boards of Managers or Directors, although allocation of funds and personnel will be coordinated through the Synod.

5. There will no longer be an "American Mission", although the office which has functioned under that name will continue to discharge its responsibilities until administrative re-arrangements are worked out within the space of a few months. Already the administrative responsibility for the work has been transferred entirely to the national Church. There will, however, be a Fraternal Worker Maintenance Committee which will care for the details of salary, housing, health, travel, and children's education involved in the Commission's support of fraternal workers which makes their service available to the Church. The treasurer of the Fraternal Worker Maintenance Committee will have responsibility only for fraternal worker maintenance and the property interests of the Commission on Ecumenical Mission and Relations. It is the Synod treasurer, appointed by the Church, through whom all the funds contributed by the Commission to the mission work program of the Church are handled.

The Service of Integration, held in the National Evangelical Church of Beirut on April 15, 1959, was a colorful ceremony in which were featured an address by the Rev. Dr. Charles T. Leber, general secretary of the Commission on Ecumenical Mission and Relations; the signing of the official Agreement of Transfer by officers of the Commission and the Synod; the presentation of an illuminated scroll from the Commission by Dr. Leber to the Rev. Shauki Hauli, moderator of the Synod, celebrating the new relationship of responsibility; and the reading of the Church's assignments to the fraternal workers. Participants included, in addition to the Rev. Mr. Hauli and Dr. Leber, the Rev. William Nadir, vice-moderator, the Rev. Ibrahim M. Daghir, secretary of Synod, the Rev. Dr. Farid Audeh, pastor of the host church, the Rev. Rodney A. Sundberg, regional secretary for the Middle East of the Commission, the Rev. James W. Willoughby, secretary of the former Mission, and the Rev. Dr. R. Park Johnson, Commission Representative in the Middle East.

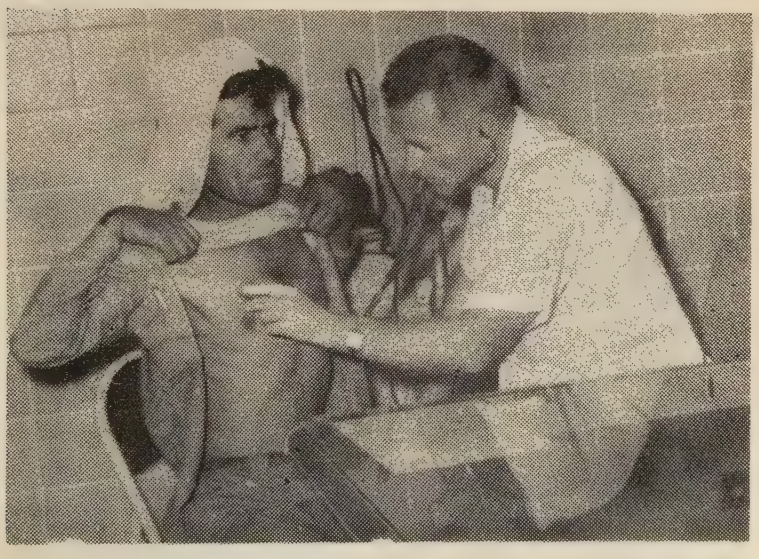
The dissolution of the 136-year-old Mission of the American Presbyterian Church represents simply a new phase of advance in the mission of Christ in Syria and Lebanon. Now the two Churches, American Presbyterian and National Evangelical, share in a new and dedicated cooperation in Christ's mission to non-Christians and to all men and young people who need His saving truth and abundant life. Thereby it is hoped and confidently expected that this mission, brought into the center and heart of the life of the Church, will be reinforced, expanded, and made more effective in bringing the message and mercy of Christ to the people of these lands and all the world.



And..... HEAL THE SICK

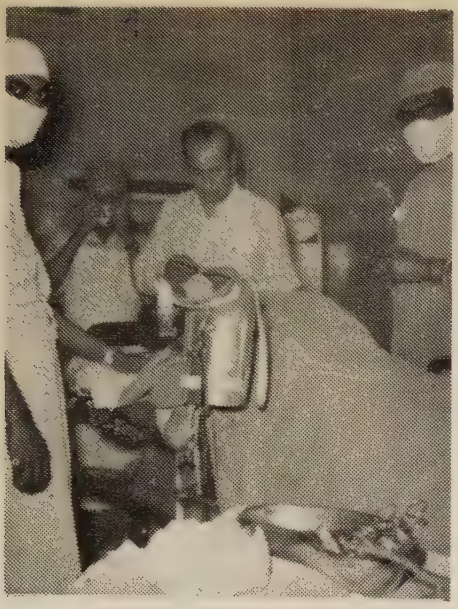
And Jesus sent his disciples out to heal the sick. But healing is not purely a matter of the body alone. It does not consist of a medical doctor sitting behind a desk and listening to the ailments of those who come, or caring for diseased bodies, or listening to obscured heart-beats. Healing involves the whole man — his body, yes, and also his soul. The task of Christian medicine today has to be addressed to the whole man, meeting him where he i , in whatever state he may be, and bringing him to where God wants him to be. For a true state of health is only found where a man is healthy physically, mentally and spiritually.

For this reason God must be there.



Medical technology enables us to use all that God has given us, all knowledge, all wisdom, all power. . . .

And love, the greatest and most powerful element of all. . . . the kindly word, the tender smile.

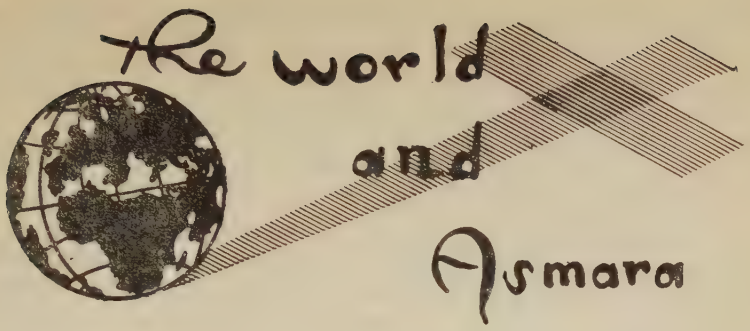


When a person's very life is placed in a doctor's hands, no greater help is found than the wisdom of His Word, and talents, skills and knowledge consecrated by His Presence. An evangelist reads and prays before operation.

For more than one life, one soul, hangs in the balance.
This man's life involves his son's, his wife's, his friend's... his doctor's.

And to know that God cares—that He so loved the world—is perhaps the most important truth to learn. That in His Love He sends those who love in order that they may give that perfect health.

For what has happened on that Cross drives us to our knees so that we may know, and seek, and find wholeness of health, in the wholeness of His Gospel.



....Undoubtedly a proper report will soon come out on the happenings at Asmara during the Study Conference. But these words tell the story far more vividly than summaries or findings. They contain the view of two young Arab Christians from the Gulf, as adapted by the editor and Jay Kapenga, on the heart of the conference—what transpired when the world came to Asmara.

We have come from small, almost insignificant, churches. We have come from far-off places, where our brother believers are numbered on the fingers of our hands. But we have come in the Name of Christ, the Lord of the Church. In His sight, no church can be considered small, for where but two or three are gathered together, He is there. In His sight, no church can be considered insignificant, for we are His children, the sheep of His pasture.

We have come to Asmara, on the high plateau of Eritrea, to share in this Study Conference on the Christian Faith and the Contemporary Christian World. Such high phrases are lost to our poor minds. Our Christian faith is but the Mind of Christ working in us, and the contemporary world in which we live is composed of humble dwellings and humbler dwellers, where Christ meets Muhammad in the intercourse of daily life. But here we have come to share our faith and our hopes and our dreams with others.

They call this the Muslim world in which we live, and yet as eighty-five delegates shared in our discussion and in our lives for those two weeks, we were mindful that it was really the world of Christian hope. For into all these places — the Philippine Islands, Indonesia, the Arabian

Gulf, Iran, the *Mughrab* (Morocco) and Algeria — Christ has sent forth men to be His seed, His leaven, His hands and His feet. With us were those who knew far more about the lands from which we come than we do, those who live in sophisticated splendour in New York and London. These also shared. And there were also those who have spoken from different traditions, but who have adopted our lands, men who have shared with us in daily life and joined with us as Christ's men, on whom He has placed His hope.

That which cannot be comprehended due to lack of facility in the English language cannot be commented upon. On the other hand, smiles, handshakes and fellowship are far more easily comprehended. In spite of all the words we could not fathom or understand, words which spoke of brotherhood or unity of purpose in high-sounding phrase, the fellowship and ministry of handshake and smile were all that we ever needed. Indeed, as we met people, black and white in all degrees, we realized afresh the unity of the Body of Christ and the oneness of His people. And so, though we sat through innumerable meetings, and just sat, attempting to carry through the intent and purpose of the conference, we knew that the heart of it all was still people, fellowshipping for the present together, and all together, in whatever place we may have come from, committed in a common task.

There is a wonderful sound to the English word, "togetherness." It means that we are not alone, but bound by something that is God's ideal. That is, we belong together. This is a word that had meaning for us when we first entered into the family of God, when we first heard the promise of the togetherness given by the Holy Spirit. It is a word that had meaning when being together meant five or six of us, asking questions and feebly praying. But it is a wonderful and a powerful word, when you think of it as a brother from Indonesia shakes your hand, or a brother from the Sudan shares a meal with you, or a brother from New York smiles and accepts you, as you share in common faith together. And so Asmara will always mean "togetherness" to us.

We know that there are others who received far more of the "intent" of the Conference. This was based on study. We spoke of the hope of "finding" a new approach to our brother Muslim. We sought to "rediscover" the use of a well-founded New Testament approach to Islam. We listened with amazement as Dr. Kenneth Cragg interpreted and related our Christian faith to words from the Qur'an and ideas of Islam, but, as he opened for us the pages of the Gospel of Light, we knew that, although we could not understand the theological phrase and philosophical turn, we were "together." We prayed together, we talked together. We were one in Christ, the only true Light.

And each evening as many spoke of their special work in the various areas of the Muslim world, we too could feel that we were there. We were a part of it all. And when Hassan, the minister from Iran (Hassan Dehqani-Tafti), spoke of his own pilgrimage of faith, he spoke our language. We remembered how the way of Christ became for us the way of the cross. For we, like him, became friends of Jesus and He has led us into the togetherness of faith.

Yes, we came from small, almost insignificant, churches. We came from rather isolated areas. But here we were told — and we knew — that we were members together of a great company of Christians, spread throughout the world, charged with the responsibility — and the necessity — of evangelizing.

They say that seeing is believing. We saw. We shared. We lived. We are no longer alone and isolated. We are "together" in Christ.

..another comment on the conference from the pen of Bill Miller, an American missionary in Iran. Perhaps this can explain the unity of thought and feeling, of "different" people made one in Christ.

The afternoon session of the Conference had ended, and the delegates were walking from the Hamasien Hotel where the meetings were held to the CIAAO Hotel where we ate our meals (and very good meals they were). It was the first large international gathering of any kind ever to be held in the pretty little city of Asmara, Eritrea, in the Christian country of Ethiopia, and the friendly people of the town watched with interest as we passed by.

Here we come — the tall professor from London, the young Armenian bishop from Beirut in his blue robe, the big moderator of the Church in the Cameroons, the little pastor from Java, the vice-principal of a women's college in India in her graceful sari, the quiet kindly Arab doctor from Aden, and the American missionary from the Gulf, discussing as we walk together the thought-provoking paper to which we had been listening on the topic, "What is Islam Saying about Christianity and Christ?"

A large ruddy-faced man standing on the sidewalk smiled as we passed and said, "Please tell me what sort of a meeting this is? I am from Canada, and I teach in the Asmara schools, and my friends here have been asking me who you are. I told them that you were no doubt having a business meeting of some sort, but they said they were sure this was something different."

We replied that we were Christians of many different churches from all parts of the Middle East and also from other lands, who had come together to consider the work of Jesus Christ in this part of the world. "That explains it," he said, "now I understand why you are different." There were probably many others in Asmara who were surprised and pleased to see white men and black men, Indians and Pakistanis, Hollanders and Indonesians, Egyptians and Englishmen, walking and talking together as brothers in Christ.

Nor was this outward harmony something superficial, as is so often the case in international assemblies. In the study groups of the Conference where the most fundamental issues of the Christian faith in relation to Islam were considered, and also in the general discussions on the floor of the Conference, a remarkable unanimity in all basic matters was revealed. More than one of the delegates was happily surprised to find that Anglicans and Presbyterians, Baptists and Methodists, Lutherans and Orthodox, were of one mind and one heart in regard to the uniqueness and all-sufficiency of Jesus Christ, the need of Muslims for him, and the obligation which rests on all Christians to make Christ known to the people of Islam. The over-publicised attitude which assumes that Islam is adequate, and maintains that Christians should not try to convert Muslims, found no sympathisers in the Asmara Conference. Rather the convictions of the delegates found expression in the report of one of the study groups in the following words:

> *"God loves all men, and desires that all men everywhere should know His love which has been perfectly revealed in the life and death and resurection of His Son, Jesus Christ, and should through faith in Christ receive forgiveness of sins and eternal salvation. It is the privilege and duty of Christians everywhere to witness both by word and deed to Jesus Christ, to tell all men the Good News of Salvation in Christ, and in all humility and love and sympathetic understanding to persuade them to believe in Him as their Lord and Saviour, and to obey and serve Him."*

It was also reasuring to note the absence of any spirit of discouragement or hopelessness in this group of nearly one hundred people, many of whom had spent years of their lives in the effort to lead Muslims to Jesus Christ. Never once was it suggested that the task was impossible, or that it would be better if missions to Muslims should be directed to more responsive peoples. Rather the Conference was marked by a spirit of hope based on the love of God for all men, and God's purpose to draw all men unto Himself in Jesus Christ.

How thrilled were all of us on the evening when a number of delegates of Muslim stock told how they had come to know and serve

Jesus Christ. As these men and women from Iran, Pakistan, Arabia, Indonesia and the Philippines told their life stories, recounting how God had led them to a knowledge of the Truth, and had in some instances sustained them in times of severe persecution, we realized anew that with God all things are possible.

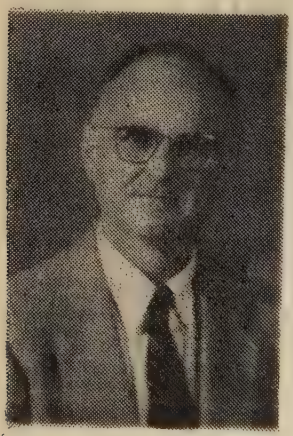
A man from Java, where there are now more than one hundred thousand Christians of Muslim background, told of his former hatred for Christians because he thought they worshipped three gods. He said he had once bought a lot of Bibles for the purpose of burning them. Later he became a member of a social group which met in the home of a missionary, and he tried in every way possible to annoy his host. The missionary was very patient with him, and told him of Christ's love, and gradually his heart was touched. Finally, he professed faith in Christ, and as a result, was banished by his family. After nine years, he was baptised, and became a teacher of the Bible he had once burned! From hearing these true stories of conversion, we learned the need for patience and love on the part of those who would lead Muslims to the Saviour.

We may forget some of the addresses delivered at Asmara, however valuable they all were, but the delegates will never forget the daily Bible studies led by Canon Cragg of Jerusalem on the theme, "In Thy light shall we see light" (Psalm 36:9). In his opening remarks, Dr. Cragg urged us to study the Bible with the consciousness that the Muslim was looking over our shoulder — in other words, to try to see the Bible teaching as he would see it, and then help him to understand and accept its real meaning. The purpose and goal of the whole series of studies was to see, and to help the Muslim to see, God manifest in Jesus Christ, God revealed in His own light.

As we left Asmara, bidding farewell to our brothers and sisters with whom we had walked and talked and prayed during the never-to-be-forgotten days of the Conference, and flying off in all directions to our various fields of service, we felt a new oneness in Christ in the task to which God has called us in the Muslim world, and a new confidence in God's promise that at last *every* knee shall bow to Christ, and every tongue confess that He is Lord. We believe that the day is coming when there will be a great ingathering in the Near East, and that day may not be far off.

NEAR EAST CHRISTIAN COUNCIL

Recently... from the Secretary



"Tabriz was blanketed yesterday with a heavy fall of snow", said newspapers in Teheran on May 22nd. The news item was a pure fabrication of someone's imagination, but it was correct at least in indicating that you must not expect to find summer beginning in Azerbaijan in May. Baron Hairik Mayva and I drove the Tabriz Church Council's jeep for eight hours one day through hail and thunder storms around the northern end of the lake to Rezaieh. All about us were snowy peaks, the Russian Caucasus to the north and the Turkish ranges and Mount Ararat to the west. We had four full days in Rezaieh and the village churches of the wide fertile valley around it, speaking to congregations, sometimes three in a day, on the message of the Asmara Conference and the work of the N.E.C.C. It was a privilege to see and feel the inspiring heritage of that evangelical church, over a hundred years old, in the Assyrian communities of that area. Inspiring too were visits in Tabriz and Isfahan, and more briefly in Teheran. In Isfahan there was a memorable evening at Bishop Thompson's home, when twenty or thirty leading men of the city were present and we discussed the changing pattern of life in the Middle East and the movement of the Holy Spirit in it.

This issue of the *News Bulletin* describes elsewhere three of the important events of the spring, the Study Conference in Asmara in April, the integration ceremonies of Mission and Synod in Beirut in April, and

the Christian Medical Conference in May. I was privileged to be present at all three. In April too I made a long-anticipated visit to Aden. Our two member missions there, the Danish Lutheran Mission and the Church of Scotland Mission, work together almost as a single unit in many ways. With the Sudan Interior Mission and the Red Sea Mission Team they are in process of forming the young Church of South Arabia. We met with the new members and prospective members one evening, and talked of the life of the Church in the Middle East.

At Easter I was in Addis Ababa. The sunrise service on a hilltop some miles from the city was attended by Ethiopians, Indians, Europeans and Americans, both Orthodox and Protestant. We could see for miles across the rolling plateau of central Ethiopia, bounded by peaks in the distance, and we thought of many sunrise services continuing for twenty-four hours as the sun arose on the worshiping Church around the world celebrating the Day of days. My two weeks in Addis Ababa were rich in contacts with the missions and the churches. It was possible to advance to some extent the formalities connected with the application of the N.E.C.C. for a radio franchise and to confer on the similar application of the Lutheran World Federation. In June I am attending a consultation in Geneva with the Federation on the same matter, at which will be present Mr. Luidens from New York and Dr. Schaefer from Addis Ababa.

At the end of June the responsibilities of the Executive Secretaryship fall upon Mr. William Haddad as the Dormans go on furlough. We commend him to you, and pray that God may richly bless the work of the Council during his administration.

Harry G. Dorman Jr.

* * * *

Dr. Dorman has kindly invited me to share these columns with him. I am grateful for the opportunity thus afforded to send you, members and friends of the Near East Christian Council, my warm personal greeting. It is such a privilege to be associated with you in the ministry of up-building and extending our Lord's Kingdom.

During my service, which continues, with the Bible Lands Union for Christian Education, much has been learned about the gallant and sacrificial ways in which the Church through its various agencies, has been witnessing to the area wherein God has implanted her. Ours is an area of clearly undefined identity — the land and people are mixtures

of extremes and are so exposed to currents and undercurrents that the Church of Christ is challenged by the call to be not only a stabilizing force but one that will cut across deeply entrenched and age-long prejudices. It goes about the task armed with the Gospel of Salvation.

Like BLUCE, the NECC serves as the hand maiden of the various Christian Bodies yet in a vaster area and therefore faced with greater opportunities and more demanding challenges. Since Dr. Dorman assumed Secretarship the NECC has grown and developed steadily and the tasks at hand have been undertaken with courage and statesmanlike strategy. We shall all miss him and will look forward to his return with his family after a happy and invigorating furlough. In the meantime the NECC work will be carried on as progressively as the Lord will bless it and as efficiently as you will give support to the Acting Executive Secretary. For both I implore your prayers.

William N. Haddad

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* * * *

"Please, Lord Jesus, heal the whole of me,
heal my body and my soul;
and make me healable by making me
forgivable,
by giving me true sorrow for my sins."

—from *Light in the Night*
SCM Press, 1958

IDEAS ON PILGRIMAGE

... Perhaps a sub-title to this shonld be "Dr. Johnson replies." For this article deals with further reviews on *Middle East Pilgrimage* by Dr. R. Park Johnson. Another Johnson, Samuel, by name, has commented: "I would rather be attacked than unnoticed. For the worst thing you can do to an author is to be silent as to his works". Well, on these things of vital Near East interest, we can't be silent.

Over the past year, the study course of the churches in the United States has been the Near East. In preparation for this course, several books were written dealing with vital subjects centering about the area in which we live. These have been reviewed in earlier issues of the *News-Bulletin* (viz. December 1958) but even at this date, new ideas keep crowding in, and one book in particular has excited much comment. This book is *Middle East Pilgrimage,* by R. Park Johnson, former secretary of the N.E.C.C. and field representative of the Presbyterian and Reformed Churches in the Near East, (Friendship Press, New York, 1958).

This little volume traces briefly the historic and religious background of the area, and proceeds to examine the ways of the new pilgrim as he seeks to break out into the frontiers of twentieth-century living in the Near East. "Under the pressure of new ideas, the common people — as never before — are engaged in an anguished journey out of their old poverty, ignorance and oppression... This quest for a better life on all levels of being — spiritual and material — is going forward at a pace and on a scale never before known in the Middle East."

In our earlier review by Ibrahim Matar, editor of the Torch Library in Beirut, *Pilgrimage* was highly recommended to all readers in a very objective way. *The Christian Century* reviewed the books generally in a series on the study course but later followed it up with a review by the Rev. Garland E. Hopkins, a part of which is quoted in this article. This review also brought forth a reply article in the *Christian Century* by Charles Forman (February 3, 1959) under the title: "Shall We Abandon Missions to Muslims?" Not to let the matter go unnoticed, within our own area, the Rev. Hassan Dehqani-Tafti has called Dr. Johnson to question on a few points. The *News Bulletin* is happy to use these reviews as a stimulus for thinking and a provocation for action, and to include as well comments by Dr. Johnson on both reviews and book.

"As is usual (perhaps necessary) in mission study books, the authors employ language and advance ideas that are calculated to appeal to the average Church member. (Is she still the 58-year-old housewife with seventh grade education one denominational publication spent scads of money to discover a few years ago?) As primers for beginners, these are good books; for serious-minded readers of daily newspapers, they will still be better than the usual sweetness-and-light success stories with which intelligent American Protestants are bored year after year in mission study classes...

For all the authors' understanding of Islam and Muslims, they ask no questions such as those with which Spencer Trimingham of Glasgow shook British and Continental complacency in his report on Islam in West Africa. It is assumed that the time-honored methodology of Muslim-Christian confrontation is right, despite frequent admissions that it does not work...

Our authors have assiduously avoided going beyond the accepted assumptions. They have provided little to raise hope that, when this year of study is history, there will be any change or any popular support for change in what is left of what was there before. They have not even ventured to give a thought to what might happen in a world in danger of being overwhelmed by atheistic materialism if 500 million Muslims (the highest figure the authors give is 370 million) and 800 million Christians could learn to cooperate in building the Kingdom of God on earth...

This year's study books will be instructive and helpful. Perhaps that is enough. It might have been dangerous to set 58-year-old housewives thinking more deeply about missions in the Middle East."

Garland Evans Hopkins. September 24, 1958, *issue. Copyright* 1958 *Christian Century Foundation. Reprinted by permission from the Christian Century.*

Middle East Pilgrimage, R. Park Johnson. Friendship Press, New York, 1957.

It always takes courage to write a book about a country. It requires a great deal of courage to write a small book about many different countries in the Middle East, from Iran to Morocco and from Turkey to the Sudan. Dr. Johnson is that very brave man who has done this. There is no doubt about the

great need for such a handy and beautifully got-out little book. It will help the thousands of Christians who visit the area every year, perhaps for the first time in their lives, those who would like to know more than just facts about historic buildings and ancient ruins.

Perhaps no one but an American could have written such a book, because we of the ancient lands are too concerned with the peculiarities and particularities of our own lands, and are afraid and unable to disregard them in order to make a general survey. Americans love, and, apparently, can do this sort of thing sometimes very effectively, as Dr. Johnson has shown in this case. When I first saw the book, I must confess that I was a little suspicious. Had I not known Dr. Johnson personally, perhaps I would not have read it at all, but, knowing the author, I read the book through, and happily so, for it has widened my view and taught me important things heretofore unknown about the area.

However. I would like to comment on a few points. (1) Under the subtitle, "The appeal of communism," Dr. Johnson explains some of the reasons why he thinks there is a resistance in the area to communism. He says, "...and educated Middle Easterners have grown up under the influence of liberal western ideas that make them tend to be critical of communism's appeal." I have heard exactly the opposite view stated by others, giving as an example China. They say that in China, the missionaries were like John the Baptist for the advent of communism. I would agree with this latter side for 'liberal western ideas' without any basic Christian faith tend to throw people into the bosom of communism.

(2) For those who want a reason as to why missionary work among Muslims should be carried on, Dr. Johnson gives an excellent answer in the second paragraph on page 74.

(3) I do not think that Dr. Johnson is definite enough about the need of missionaries in the area when he talks about the dilemna confronting the missionary from abroad on pages 106 and 107. The situation is not only that "assistance and encouragement from stronger enthusiastically missionary churches in other parts of the world can be of tremendous help," but I would add, "it is absolutely essential."

(4) I should like to see every missionary and impatient officer of mission boards learn by heart and really accept the comments on the value of personal evangelism, denying the desire for quick results. This is found in the second paragraph on page 111.

(5) When it comes to "churchmanship", Dr. Johnson seems to me to be confused and 'wooly.' He admits the existence and the value of the Orthodox and Roman Catholic churches of the area. He cannot be ignorant of the deep differences between the churches, and the devastating effect of the divisions on the Muslim enquirer. Yet he ignores the question of church union altogether. When he talks of the "Middle Eastern Church" on page 124, what exactly does he mean? Is there such a church; Or is it One, Holy, Catholic Church which Dr. Johnson visualizes for the future?

This is the weakness of this very good book. It dodges the thorniest and gravest problem of Christendom, no less than of the Christians in the Middle East — the problem of church union. Perhaps it is because of this omission, but in his last chapter, Dr. Johnson unfortunately speaks only of the opportunity of the 'Evangelical Church'. Vigour and zeal in evangelism is no doubt essential, but a policy, a scheme, a desire to bring about a union of the churches, perhaps along the lines of what God has brought about in South India and elsewhere, is also important, if not essential.

—H. Dehqani-Tafti

Author's comment:

The writer of any book, especially a small book on a large subject, cannot hope to exhaust his subject or cover adequately all of its phases. This is particularly true when the compass of the book is dictated not by the author's own desires for sufficient space for a comprehensive treatment but by the policy and limitations of the editorial board of a series of mission study textbooks. The author in such a case must be satisfied if the book elicits comment, awakens dissatisfaction, and leads to expression and exhortation with regard to unmet needs.

It is quite natural that commentators and reviewers will note inadequacies of treatment with regard to the causes dearest to their hearts. These causes may be outside the scope of the book's purpose. Such Zionist-sponsored groups or sympathizers as the Synagogue Council of America and the American Christian Palestine Committee have complained bitterly that *Middle East Pilgrimage* fails to give adequate space to Judaism and the significance of the nation of Israel. But a brief survey book dealing with Christian missions in the Middle East must concentrate its attention on the Muslim world, and give only a relatively passing notice to the smaller groups or geographical areas in which a different religious situation prevails.

It is also possible that the cause which looms large in the mind of the reviewer may represent an important need which up till now has not succeeded in commanding widespread or effective attention. A survey book must deal with what has happened or is happening. It cannot devote its limited space to what various interested individuals or groups wish *may* happen in the future. The Rev. Hasan Dehqani-Tafti sees clearly the tremendous need for church union on the part of the small struggling minority Christian Churches in the Middle East. The author shares his concern and has put in at least a slight indication of his own hope on page 149 of *Middle East Pilgrimage*.

Dr. Garland Evans Hopkins is deeply concerned for new ventures of fellowship and mutual understanding by Muslims and Christians and wishes that they "could learn to cooperate in building the Kingdom of God on earth." He implies that "thinking more deeply about missions in the Middle East" would lead to effective movements of such cooperation. It is understandable that he should desire that such a survey book as *Middle East Pilgrimage* could have included material dealing with this largely unexplored subject. The difficulty is that this trend of development lies almost entirely in the future and is not yet sufficiently established to afford material for direct present reporting. We can hope that a decade hence another study book on the Christian mission in the Middle East will have more to say about significant achievements in this direction.

It would be helpful to have other commentators point to other needs and opportunities which have heretofore been neglected by the Christian Churches and their missionary endeavors in the Middle East. We should be grateful to the reviewers who have spoken for sensing some of the serious faults or inadequacies in the development of the Christian Church and its mission in the Middle East up to 1958-59, and take seriously the challenge which their comments offer to the members and missionaries of the Church as they turn their faces and gird their efforts toward the future.

R. Park Johnson

OUR ERROR

They say it happens in the best of families, but, nevertheless, our apologies for a slip in the Eastertide issue. The author of the article, "Experiment in Writing," is not to be found in the picture accompanying the article, but the "second from right" is Mrs. Willis McGill.

SUMMER FARE

For many of us, in the few brief hours of summer leisure, a book that is readable and relaxing, interesting and inspirational, makes a good and faithful companion. Here are a few suggestions:

The Meaning of Persons, by Paul Tournier (Student Christian Movement Press, 1957.) Dr. Tournier, as a practicing physician and psychiatrist, inquires into the personal relation between doctor and patient. Although the thoughts are deep, the mode of expression is intriguing.

Reveille for A Persian Village, by Najmeh Najafi and Helen Hinckley. (Harper, 1958.) Perhaps here the charm lies in the poetic phrase and the beauty of the writing. The theme is that of an opening wedge of progress in a remote village.

The Cross Is Lifted, by Chandran Devanesan. (Friendship Press). Poems and pictures of a Christianity taking root in the cultural soil of India.

Creation and Fall, by Dietrich Bonhoeffer. (SCM Press, 1959.) Barely a hundred pages of thoughtful meditation and theological interpretation of the first three chapters of Genesis. Bonhoeffer speaks to the soul of man.

THE BOOK CORNER

Reviews and Notes

The Unfinished Task by Stephen Neill. Edinburgh House Press and Lutterworth Press, London. 12/6

We hail with joy and give a hearty welcome to any book from the pen of Bishop Stephen Neill because we count him among the "glorious fellowship of the prophets" of our own time. We know that anything he writes will be the inspired result of thought and prayer and based on the many contacts that he is privileged to make in the world church of today. Bishop Neill speaks of the disobedient churches and an unfinished task, and this is, in point of fact, a complete understatement, for with the world's population increasing by some forty millions every year, the number of Christians is growing annually by only 400,000. In other words, for every new Christian, there are ninety-nine non Christians.

Bishop Neill never pulls his punches and in this book he is especially outspoken. He points out the dangers implicit in too rapid social change. "We have passed from the primitive collectivism of the tribe to the organized collectivism of the beehive state without passing through the intervening stage of a genuinely personal existence." One is reminded of the cynical comment of an American, also quoted, that "we have passed from barbarism to decadence without the intervening stage of civilisation."

Growth Towards Perfection?

This obviously involves the problem of the evangelization of huge urban populations, and the bishop draws our attention to the fact that, whereas in 1900 there were only seven cities in the world with a population of a million or more, there are now fifty-three, with twenty-three others rapidly approaching the million mark. With this is tied up the economic demands of excessive population. When Bishop Neill told a West Indian friend of his intention to visit Puerto Rico, the comment was, "In that case, someone will have to take a holiday to make standing room for you on the island!" The growth of cities and a professional class has been accompanied by an increased mobility among Christians. In our own area, Bishop Thompson of Iran has commented upon the increasing number of people who leave Isfahan for Teheran, the capital. As Bishop Lesslie Newbigin has well said, this involves either a complete western denominational setup in every city, or a more determined move towards Church Union.

The writer comments on "the terrible and self-complacent mediocrity of the average Christian" and that placid conformity which always worried Bishop Azariah. "Religion is an affair of the whole man or it is nothing at all." The peril is even greater in a changing world. In a stable world the Church built up a stable organization based on the village community where no Christian would lay the foundation of a house without calling on the pastor for prayer, nor would his family occupy the house until after its Christian dedication. Increased mobility has made more urgent the need for a flexible ministry, and Bishop Neill points out that in the Early Church there was a Eucharist on every Lord's Day, a sermon only when it was possible. In those days many could celebrate, but only a Bishop could preach. Are we today right in reversing this?

A New Conflict

We are reminded that "the Churches of the west have still to face a situation in which all the landmarks of the past have been removed" and, in consequence, anything we may say about the Church in Communist countries must be theoretical. Some Churches must live with Communism, and a Church, if it is to influence society, must to some extent accept that society and identify itself with it. More serious than any governmental system is the changing moral outlook — thrift condemned as a relic of bourgeois morality and disregarded where inflation may rob savings of all their value; the willingness of parents to make sacrifices for their children held to be no more than bourgeois selfishness. The conflict is not between Christianity and godlessness, but between Christianity and the materialism of a mechanised era. Newspapers may stress the conflict between black and white in Africa, but the real conflict in Africa as throughout the world is between the old world of chiefs and sheikhs and the new world as represented by men and women educated in Europe and the United States of America. Leadership has been much stressed in recent years, but Bishop Neill fearlessly faces the danger of producing ambitious and discontented intellectuals. There is always the possibility that training in the West may put a man out of touch with his own people. "We shall have college professors, not men of great spiritual power." The intellectual standard rises, but there is no spiritual maturity.

The Gospel and the New Look

"A spirit which makes people feel and act and think about a part of any given society as though it were the whole of society". That is Arnold Toynbee's definition of nationalism, and we have to face the inevitability of the nationalist outlook. After all "only a Church which is the expression of India's experience of Christ can be at home in India." The expansion of Christianity among men of very different races and traditions should help us all by lighting up new facts of the truth. Was it not Bishop Westcott who said that the Christian world must wait for the interpretation of St. John's Gospel by an Indian Christian?

Bishop Neill points out the changed circumstances in East and West alike in which the evangelist has to do his work. The old revivalists, men like Sankey and Moody, could count on a certain acquaintance with the Christian faith and a certain recognition of Christian obligations. Now there is widespread ignorance and prejudice, a very changed mental outlook that everywhere questions spiritual values. The major task is to get the Bible, that "indispensable instrument of revival" back into the consciousness of the average man and woman, thus "restoring the dimension of eternity, giving meaning to history, stressing the essential value of the individual

laying down the absolute validity of certain ethical standards, and asserting the positive value of self-sacrifice". The Christian future lies with the dynamic minority, the small expanding group whose strength lies in personal witness and who take as their text words inspired by William Temple, "Our message is Jesus Christ; we dare not give less, and we cannot give more."

Bishop Neill compares the Christian Church with the Milky Way. There are areas where the stars are many and bright; there are other areas where the stars are few and dim. But "the importance of the Church is not what she is, but that for which she prepares the way", having always "due regard for the values of the past and an adventurous openness to the future".

—M. Wilkinson.

My Arabian Days and Nights, by Eleanor T. Calverley. Thomas Y. Crowell and Co., New York, 1957, $2.95.

There is a romance surrounding the beginning of things. Doctor Calverley has done us the favor of portraying for us who came later the life of those first years of the Christian Mission in Kuwait. In clear and simple language, she tells the story of how it began for her, the Spirit of God moving the heart of a woman to carry the knowledge of Jesus Christ to the ends of the earth and to bring, in her hands the healing gift.

In her book, she sets out to tell what God has wrought in her life, how He used one of the links in the chain reaction whereby His Word lives. So Doctor Calverley invites us to "Come and See" as she paints a word picture of early Kuwait. There are the first impressions of the strange Arab people and their customs, the first home, the first patients, the agonizing preparation for the first operation in her own career (as well as its being in a sceptical foreign country with no trained help), the first delivery, the first social engagements, the first modern school, teaching English as her husband, Edwin Calverley, helped the boys and preached the Gospel.

Later on, the story tells how the family grew and how hospitals were built, how vaccination was begun, and new modern houses were built. It is punctuated by the excitement of the threat of desert warfare, and the compliment paid when the ruler requested her to decorate his rooms.

This is a dramatic story in a dramatic setting. Today oil has changed the medieval city state into an ideal paternalistic welfare state with undreamed-of wealth and the luxuries of materialism. The final chapter offers the contrast to what has gone before. It is Kuwait after oil, the story of a recent visit to the city as guests of one of the sheikhs and his wife. Mrs. Calverley had the opportunity to see the swift changes brought in a lifetime to this part of the world. Which way will the future lead? Which way will the Arabs follow? It is people like the Calverley's who led the way in bringing the best of western culture through Christian mission to the Gulf. God grant that it may bear fruit.

—(Dr.) Mary B. Allison.

Arab and Jew in the Land of Canaan, by Ilene Beatty. Henry Regnery Company, Chicago, 1957. $2.50.

Here is another book on the Palestine problem which deserves to be widely read and pondered. Written by a scholar trained in historical research, its ninety-eight pages are packed with significant material drawn, as the author says, largely from one of the most reliable sources in America, *The World Almanac and Book of Facts.*

Miss Beatty's experience as a research student in Egypt and Jerusalem enables her to discuss the human rights of the many conflicting parties with little emotion but a great deal of light. Truman, Ben-Gurion, Gamal Abdul Nassar, Mr. Eden and Mrs. Meir are all included

in her purview as are Deir Yassin, Qibia, the Gaza Strip and the invasion of Sinai. She next looks for a reasonable answer to the question. "Does Israel have a political right, under international law, to the land of Palestine?" and produces on pages 45 and 46 an historical chart showing that "if conquest and dominion ever give validity, then the claims of Egypt, Rome and Turkey are valid, if they wish to make such claims... but... judged on its historical record, neither Jordan nor Israel has a shred of legal right in Palestine." Who, then, has the legal right to Palestine? The author's answer is found in this book from page 50 onwards.

But perhaps more important for our readers is the question as to who has the best spiritual rights to Palestine. For her answer to this question, Miss Beatty turns to Jerusalem, the city set on a hill. Her research reveals that "Jerusalem is the first place mentioned as the seat of priestly worship of the Most High God, and that a Canaanite is the first man named as a priest of God. 'Melchizadek, King of Salem — he was the priest of the most high God' (Gen 14:18)'" This chapter must be read in full to be fully appreciated, but the author presents the claims of Jew, Christian and Muslim with understanding, sympathy and clarity, ending with an appeal to "Come in amity, as brothers, making this again a City of Peace."

Her plan for a solution to the vexed Palestine problem is not a new one. Long ago it was suggested that this Holy Land should be internationalized and made into a place of freedom for all the members of the three great monotheistic faiths that they might worship there as they pleased. Miss Beatty outlines a method whereby this poor "trouble spot" can be "transformed into something fine and beautiful and inspiring, a great International Monument in which the whole world can take pride, a suitable setting for its heart and center, Jerusalem."

It is hoped that this all-too-brief hint as to the contents of this book will encourage thoughtful students of the Holy Land to add it to their libraries. They will find in it a wealth of information and inspiration that should not be missed.

(Note : The publishers, Henry Regnery Company, 64 East Jackson Blvd., Chicago, are willing to send copies for church study groups at the very low rate of $1 each, plus postage, provided the cash is sent with the order and an invoice is not required.)

—A. Willard Jones

* * * *

The Day of the Lord is near in the valley of decision....

"Such an embittered and complex situation (as the refugee problem) has hope only because God is even now at work, wrestling with the problem on our behalf, not wiping it out of existence, but funneling down His great power and righteousness and mercy through the crisis to provoke men to become the kind of people He has created them to be. In their midst He has set His Church to stand for three things above all others: *repentance* for those who have gone astray, *reconciliation* for those who are estranged, and *hope* for those who are in despair."

Denis Baly in *Multitudes in the Valley,*
Seabury Press, 1957.

Last Page Jottings

Several have asked about more information on the Coptic monasteries of Egypt, after having read the fascinating *Drawn to A Desert* in the last issue. The author, Dr. Otto Meinardus, leads a two-fold life as professor of philosophy at the American University at Cairo and as pastor of the Community Church in Ma'adi, a suburb of Cairo. He has been gathering information and pictures on the lives of the Desert Fathers for the past few years, and it is anticipated that a book on the Desert Fathers of the Twentieth Century will soon be published...

This issue, in connection with the Medical Conference in Beirut, we are featuring some of the medical work that has been done and is being done in the Near East. The pictures in the center fold have been taken in the Christian Mission Hospital in Kuwait, with the cooperation of the entire medical evangelistic staff there. Incidentally, a review of Dr. Eleanor Calverley's *My Arabian Days and Nights* is to be found in the *Book Corner*, with comments by Dr. Mary Allison, the doctor who is carrying on Dr. Calverley's pioneer work in the Gulf...

Asmara, for many of us, was only a place name until the recent (April 1959) Study Conference there. In this issue we have two views of the Conference. *The World and Asmara*, gives a picture of the ecumenical gathering as seen through the eyes of two young Christians from the Arabian Gulf.

Not Competition but Compassion is another brief plea from the pen of Hassan Dehqani-Tafti, rector of St. Luke's Church, Isfahan, Iran. It was drawn from his last article in the *Bulletin*, and summarizes a few brief thoughts on institutions and institutionalism in the evangelistic life of the Near East.

In the next issue, we hope to feature some of the architectural developments in churches of the Near East. Those having pictures of church design or architecture are asked to share them with the readers. This will probably be a bit of an emphasis for two issues, for surely a church that is worthy of more complete coverage will be the Church of St. Simon the Zealot, in Shiraz, Iran. We are hoping that the Rev. Norman Sharp will share many of his thoughts with us on this church, which combines classic Persian art and Christian devotion and symbolism in a never-to-be-forgotten fashion.

Pax & God guide..

ian homes to them and in every way accepting them as brothers and sisters in Christ. This duty means also a joyful recognition of the talents and in ights they have to bring and the dignity of equal respect and comradeship. We believe that in every congregation there should be those specifically responsible for ensuring such relationships with all who come to Chri t from other faiths.

7. We call upon all the Churches of the Middle East to enter into deeper understanding of one another and new relationships, as a necessary prerequisite to an effective Christian approach to Islam. To this end, we urge informal conversations at the local level to clear away mi understanding and suspicion and to attain mutual appreciation of each other's faith and practice, experiences of common worship, and cooperation in specific tasks of service and community development. We al o suggest formal discussions of differences in faith and order, believing that a whole Church is the only sufficient expression of a whole Christ.

8. We especially emphasize the urgent obligation on the part of both Christians and Muslims in the Middle East in our joint responsibility to minister more adequately to the million Arab refugees from Palestine, and to work and pray for a just solution of their tragic plight.

9. We pray God to lay upon the hearts of all Chri tians everywhere a longer patience with regard to the Middle East, a new concern for Churchse in that region, and a deeper conviction of the need of Muslims for the full revelation in Jesus Christ. Such patience and concern provide the only right perspective in which those sister Churches can fulfill their Christian vocation and labor for the recognition of Christ and His claims by the peoples of Islam.

10. Finally, as we have met here, our minds have dwelt on the message of God's seeking, suffering, redeeming love, demonstrated in Chri t and His Cross. We have been conscious of the failure of the Church, both in the past and now, to live and act according to the measure of that love. With penitence and humility we confess our need for cleansing and a new spirit of respect and friendship for Muslims, through which the barriers of suspicion and fear will disappear. We comit ourselves to the way of the Cross as in the future we seek to share the redemptive love of Christ with Muslims and all men.

APPENDIX. We urge upon those Christian Churches and Mi sions at work in the Middle East that they re-examine and renew their program of evangelism and church nurture to the end that they more adequately meet the demands of the mid-twentieth century and the rapidly changing situation in the Middle East. As examples of possibilities in this regard, we note the following:

a. That Christian schools and colleges be carried on, wherever feasible, under the control of the Church of the area, with boards of management acquainted wi h modern educational methods; that the aim of fully Christian faculties with academic competence, be upheld; and that Bible teaching, where it is possible, be of highest order, and in any case that the Christian influence of the institution on all pupils be faithfully maintained.

b. That Christian leadership, both ordained and lay, be better trained for evangelism; in particular, that the faculties of theological seminaries be strengthened, especially in their knowledge of Islamics; and there be required courses in Islamics dealing sensitively with Islam and the Christian approach to it; that teachers in schools and colleges also be provided opportunity for Islamic study; and that lay members of the Church be encouraged and equipped to give informed and persuasive witness to their faith.

c. That Christian student centers and hostels be established in cities where universities are growing with bewildering rapidity. Through this means the future leadership of the Church can be nurtured and friendly contact with other students maintained.

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Printed at the American Press,
Beirut, Lebanon